P

G. R. S. 58]

Previous references. 1924 (CB)

File No. 31/24

Serial Nos. 90 to 93

Later references.

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 90 to 93

Part B for January 1925

SUBJECT

Activities of the Swarajya Party of Bangalore City & Mr. C. Rajagopalachari of Madras

CR 1228

Confidential.

Office of the District Magistrate,
Bangalore District.

No. G.C.700 / 4.22 Encl. 2 Dated Camp Nelamangala, 12th Jan. 1925.

CB 31-24-90

Dear Sir,

I beg to submit herewith a copy of confidential report No.53 dated 10th instant from the Assistant Superintendent of Police, Bangalore City, together with a copy of the printed notice, stating that Mr. C. Rajagopalachar of Madras would deliver a public lecture in the maidan opposite Ophthalmic Hospital on the evening of the 10th instant.

Yours sincerely,

B Venkata Rao

To

K. Matthan, Esq., B.A.,
Chief Secretary to the Government of
His Highness the Maharaja of Mysore.

Below) 14/1/25

Seen.

C. JAN 1925

Confidential.

No.53.

To

The District Magistrate,
Bangalore District.

Submitted.

I beg to report that Non-co-operator Mr. C. Rajagopalachar of Salem arrived this morning from Poona.

The Honorary Secretary, District Congress Committee, Bangalore, has circulated a notice under yesterday's date that Mr. C. Rajagopalachar will deliver a lecture in the maidan at the Ophthalmic Hospital about the message of Belgaum Congress.

The same will be watched through the Stenographer of the Chief Office and the result will be reported.

Two notices are attached for kind perusal.

10-1-1925.

Sd. K. Mahamad Hussain.
Asst. Supt. of Police, Bangalore City.

Copy

District Magistrate, Bangalore Dist.

VANDE MATARAM

A PUBLIC MEETING,

ON SATURDAY THE 10th INST., AT 5—30 P. M.,

Sriyut C. Rajagopalachar

who arrives the same morning and leaves the same night

WILL DELIVER A PUBLIC LECTURE ON

THE MESSAGE OF THE BELGAUM CONGRESS

IN GANDHI MAIDAN.

All are cordially requested to attend in time.

N. B.—Swarajya party Meeting has been kindly postponed to 12th January 1925.

P. R. RAMAIYA,
Hon. Secretary,
Bangalore District Congress Committee.

9—1—1925

ವಂದೇಮಾತರಂ

ಜಾಹೀರ್ ಸಭೆ.

ಇವೇ ತಿಂಗಳು ೧೦ನೇ ತಾರೀಖು ಶನಿವಾರ ಸಾಯಂಕಾಲ ೫॥ ಘಂಟೆಗೆ ಸರಿಯಾಗಿ

ಗಾಂಧಿ ಮೈದಾನದಲ್ಲಿ

ಶ್ರೀಯುತ ಸಿ. ರಾಜಗೋಪಾಲಾಚಾರ್ಯರು

ಬೆಳಗಾಂ ಕಾಂಗ್ರೆಸ್ಸಿನ ಸಂದೇಶ

ದ ಮೇಲೆ ಉಪನ್ಯಾಸನೀಡಿ ಆ ರಾತ್ರಿಯೇ ಮುಂದಕ್ಕೆ ಪ್ರಯಾಣಮಾಡುವರು.

ಎಲ್ಲರೂ ಸಭೆಗೆ ಕಾಲಕ್ಕೆ ಸರಿಯಾಗಿ ದಯವಾಡಿಸಬೇಕಾಗಿ ವಿನಂತಿ.

ಸೂರಾ —ಸ್ವರಾಜ್ಯಪಕ್ಷದವರ ಸಭೆಯು ತಾ॥ ೧೨ಕ್ಕೆ ಮುಂದುವರಿದಿದೆ.

ಪಾ. ರಾ. ರಾಮಯ್ಯ,
ಗೌ॥ ಕಾರ್ಯದರ್ಶಿ,
ಬೆಂಗಳೂರು ಡಿ॥ ಕಾಂಗ್ರೆಸ್ ಕಮಿಟಿ.

ಬೆಂಗಳೂರು,
೯—೧—೧೯೨೫.

Caxton Press, Bangalore City—1925

CS 1235

Confidenti al.

Office of the District Magistrate,
Bangalore District.
Dated Camp Shivaganga, Nelamangala Taluk,
13th January 1925.

R.O.G.C. 200 Encl. 2
4.22

CB 31-4-91

Dear Sir,

I beg to submit herewi th a copy of confi dential report No.54 dated 12th instant from the Assistant Superintendent of Police, Bangalore City, together wi th a copy of the printed notice referred to in the letter stating that the Swarajya Party of Bangalore City have announced a Public Meeting to be held on the evening of the 12th instant at the maidan opposite Minto Ophthalmic Hospital.

Yours sincerely,

B Srinivasa Rao

To

K. Matthan, Esq., B.A.,
Chief Secretary to the Government of
His Highness the Maharaja of Mysore.

Recd by post 15/1/25

B

file

15/1/25

No.54.

To

The District Magistrate,
Bangalore.

Submitted.

I beg to enclose herein a copy of the notice (in duplicate) issued by the Secretary J. Bhima Rao at the instance of the Mysore State Swarajya Party of the Indian National Congress re a Public meeting to be held in the Gandhi maidan at 6 P.M. this evening under the Presidentship of Sjt. K. Ranga Iyengar, B.A., LL.B., Editor of Mysore Chronicle. The same will be watched and a report submitted.

12-1-1925.

Sd. K. Mahamad Hussain.
Asst. Supt. of Police, Bangalore City.

Copy.

District Magistrate, Bangalore Dist.

Mysore State Swarajya Party
OF THE
Indian National Congress.

A Public meeting will be held in the Gandhi Maidan, Chamarajapet, on Monday the 12th January 1925, at 6 p. m. when several speakers will speak.

THE BELGAUM CONGRESS AND OUR DUTY.

Sjt. K. RANGA IYENAR, B.A., LL. B.,
Editor of "MYSORE CHRONICLE" will preside.

ALL ARE INVITED TO ATTEND.

Bangalore City.
11—1—25.

J. BHIMA RAO
Secretary.

The Harrison Press.

CS. 1259

Confidential.

Office of the District Magistrate,
Bangalore District.

No. J.C. 700 Encl. Dated Bangalore, 16th January 1925.

CB 31-14-92

CHIEF SECRETARY
17 JAN 1925

Dear Sir,

I beg to submit herewith a copy of confidential report No.55 dated 13th January 1925 from the Assistant Superintendent of Police, Bangalore City, together with a copy of its enclosure submitting the proceedings of the meetings of the Mysore State Congress Committee and of the Swarajya Party on the 10th and 12th instant respectively The verbatim report referred to by the Assistant Superintendent of Police will be submitted on receipt from him.

Yours sincerely,

B. Srikantha Rao

To

B. Ramaswamaiya, Esq., B.A., B.L.,
Chief Secretary to the Government of
His Highness the Maharaja of Mysore.

In perusal of the ref^e marked in the second ~~after~~ report.

Secretary

17-1-25

Confidential.

No.55.

To

The District Magistrate,
Bangalore District.

In continuation of my report No.53 dated 10th January 1925 I beg to report that Mr. Rajagopalachar delivered a lecture on the subject of "Message of National Congress" i.e. to keep Charaka to spin yarn, make your own clothings, have Swaraj and become rich." About 600 people had collected. The Stenographer was in attendance. His verbatim report is not yet ready. It will follow.

Last evening the lecture of Swarajya party referred to in my report No.54 of 12th instant came off. The details of the proceedings are reported in the enclosed report of H.C.Krishnamurthi Rao. About 100 people had collected.

Sd. K. Mahamad Hussain.
13-1-1925. Assistant Supt.of Police, Bangalore City.

Copy of Encl.

Submitted.

Beg to report that I attended the lecture commenced by Mysore State Swarajya Party at 6 P.M. yesterday in the Maidan near Ophthalmic Hospital. As Mr. K. Ranga Iyengar was absent Mr. A. M. T. Acharya presided. Mr. J. Bheema Rao described briefly the Congress at Belgaum, about the amalgamation of Congress and Swarajya Party by Messrs. Rajindra Prasad and C. Rajagopalachar etc.

He also stated that any man who produced 2500 yards of yarn in a month was eligible for Congress membership. He further stated that the Dewan of Mysore has not taken any action and was indifferent to the petition signed by so many as 4,000 members about their request to close the liquor shops in the City limits.

Mr. A.M.T.Acharya urged the audience to fight for the Congress cause by taking to spinning and Charka and wearing Khadder and this help in speadily getting Swarajya for India.

About one hundred members were present. The meeting came to

a close at 7.20 P.M.

The Chief Office Stenographer was present but did not take notes.

15-1-1924. Sd, S. Krishnamurthi Rao.
H.C.

Copy

S. Krishna Rao

District Magistrate, Bangalore Dist.

CB 1279

Confidential. Office of the District Magistrate,
Bangalore District.
Dated Bangalore, 17th January 1925.

No. J.C.700/21-22 Encls. 2

CB 31-24-93

Dear Sir,

In continuation of my letter No.J.C.700/21-22 dated 16th instant, I beg to submit herewith a copy of confidential report No.56 dated 15th instant together with copies of its enclosures from the Assistant Superintendent of Police, Bangalore City, submitting the report of the Stenographer on the proceedings of the public meetings held on the 10th and 12th instant.

Yours sincerely,

B. Ramaswamy Rao

To

B. Ramaswamaiya, Esq., B.A., B.L.,
Chief Secretary to the Government of
His Highness the Maharaja of Mysore.

19.1.25

Related papers
not here as
returned - Recd
in this - File

19.1.25

Proceedings of the Swarajya Party meeting held in the Gandhi Maidan on Monday the 12th instant at 6.20 P.M.

The meeting was poorly attended there being hardly one hundred people present. The subject of this day's lecture was "The Belgaum Congress and our duty".

Mr. J. Bhima Rao, the Secretary spoke for about half an hour in Kanarese to the following effect:-

Last Saturday Sriyut Rajagopalachar addressed you on "The Message of the Belgaum Congress" dwelling only on things connected with Charka and the Khadi. Beings a no changer himself, he omitted to mention about the Calcutta Pact and the same being approved by Mahatma Gandhi. I will just now tell you something about the Belgaum Congress. The organizer of the Belgaum Congress is one great man by name Gangadhara Rao Deshaponde. On account of this man that the last Congress was held at Belgaum. Mahatma Gandhi arrived there on the 20th morning and a meeting of the no-changers was held on the next day. There the no-changers objected to Mr. Gandhi having gone to Calcutta and accepted the Calcutta Pact inaugurated by C.R.Dass and others. Mahatma Gandhi said that he rightly did so and successfully induced them to agree with him. The result was the union between the ~~xxx~~ no-changers and the Swarajists. They have agreed to work hand in hand.

He further said that on the morning of the 26th an All India State Conference was held under the presidency of Mr. Kelkar where a large number of delegates from all the Native States attended. He said "It is proposed to make this institution a permanent one like the All India Congress. This deals mainly with questions peculiar to the Native States and the relation between the people of the Native States and of British India on the one hand and between the people of the Native States and the Government of India on the other. We here in Mysore are having Suraj, ~~Swaraj~~ i.e. good Government and not Swaraj, i.e. responsible self-Government. We will be said to have Swaraj only when the Dewan, Councillors etc. are not nominated by Government but elected by the people and when the people have a voice in

the expenditure of the State earnings. Let us therefore work through "Charka and the Khadi, entry into councils and get Swaraj".

Then Mr. M.A.T.Acharya of Messrs. Best & Co., spoke for about half an hour pointing out the need for a permanent institution namely "The All India State Conference" for the purpose of putting forth the needs of the Native States in general. He said that many Native States had not had any political institutions and even in some States like Mysore where they did exist, full advantage had not been got out of them. He said that able people have to enter the L.C. and R.A. and other public bodies and through these agencies work for the attainment of a fully responsible Government

The meeting closed at about 7.45 P.M. and the audience silently dispersed as they did not seem to have been much moved by the lecture.

Sd. S.V.Krishna Rao.

Copy

B Krishna Rao

District Magistrate, Bangalore District.

2

Notes of lecture delivered by Sriyut Rajagopalachar of Salem on "The message of the Belgaum Congress" in the Gandhi Maidan on Saturday the 10th January 1925 at 6.30 P.M.

About 3 to 4 ~~xxxx~~ hundred people attended the meeting and Mr. S. S. Setlur presided on the occasion. The lecture was delivered in English and the same was rendered into Kannada by Mr. Sharma.

He began as follows:- ,I am to speak to you now about the Congress that was held in your own province. It is a sad thing that such a famous institution like the Congress will have to be explained to you even when the last Congress was held in your own province. You know what the Congress is. It is an institution that is trying to bring to India its own freedom. We have forgotten that we cannot get anything unless we work for it ourselves. It is a thing to be remembered therefore that Congress is not going to send you freedom. I am sure you will not get it even by Value Payable Post. Freedom is a thing which will be sent to you only if you send the value first. They have to work fot it, get it ready, and then send it to you. You must not rely upon the V.P.System. I think most of you are waiting like that. I will illustrate it. First of all we must wear Khadi before we can get Swaraj. But some of you are waiting for Swaraj to wear Khadi. We do not believe our merchants, and we will not pay unless the thing is actually in our hands. Similarly you do not believe the Congress. Unless the Swaraj is brought to your doors, you do not believe it, and pay for it. You are still not wearing Khadi: but you are contributing money to the foreign Government which keeps you in subordination. It is wonderful that you have invited me here this evening to listen to my lecture and yet do not do what the Congress asks you to do. You continue to contribute money to the people who keep you in subordination. Is it because you love me more than you love freedom? or do you think that it is right, proper, that it is nice to treat a guest kindly and ask him to speak and go away and yet do nothing for yourselves. Every pie that you pay for the Foreign cloth will be a pie you pay for India to continue in its present condition. Why is it that so much has been written, so much has been said by Mahatmaji, and yet you do not seem to be convinced that our poverty is due to this foreign cloth. You must make up your mind to act according to your mental condition and not to think one thing, say another, and do something else. If you tell a lie to your neighbour,

it is a great sin we all know it; but if you tell a lie to your own soul, it is a greeter sin. If you continue to wear foreign cloth, knowing that you should not do so, if you are to get Swaraj you are uttering a terrible lie, and there is no doubt that if you continue to do so, your soul becomes smaller and smaller. Mahatmaji asks you to change your conduct and dress. What is the difference between foreign cloth and Indian cloth and how ~~xx~~ is it that you prefer the foreign cloth. One thing, I know, that foreign cloth is finer and thinner than Khadder. But surely in a cold country and in a place like Bangalore you require thick cloth. But you seem to think that four layers of foreign cloth are better than one layer of Khadi. If you do not think it impolite, I would ask one of you to go and remove the foreign cloth one by one and you will find that the whole weight of it will be equal to the Khadi I wear. Why should you pay for your own slavery. There is no use in blaming you. I know there is something wrong in what we have been doing. That is why Mahatmaji is trying to do something or other in order to make you do what he wants you to do. He is getting the last Congress to change its constitution, not a little, but completely has he changed it that many people think that he has killed the Congress. I agree that he has killed it. Let me tell you the reason why. Here is the Congress which has been constituted in a particular way and which has been working for the last forty years. Now if you have got a man who has been working for the last forty years, and failed to give you what you want, you will dismiss him. Supposing that there is a spinning factory and you may tax for the spinning mill. Suppose for 40 years the Director, or the managing committee conducted the affairs of the mills, and gave you no cloth (Laughter). If after 40 years strenuous sincere service, there is no use, you dismiss the Director. That is why I tell you that even if Mahatmaji has killed Congress, it is right that he did so. Now we want spinners and weavers.. Then we had a number of Graduates, Vakils and Advocates, who knew nothing about cloths. Supposing we had weavers, we could have cloths from them. From Carpenters ~~we had weavers, we could have cloths from them.~~ we cannot have clothes. Suppose we want to learn English, there is no use in engaging the most learned Sanskrit Pandit or if you want to learn Sanskrit, there is no use in engaging an English Professor. Mahatmaji thinks that he wants spinners and

therefore spinners only and that is why he says that no one can be a Congress Member unless he spins. So little do we know about this that we do not know the difference between spinning and weaving. It is like my grand-mother who thinks that Dictionary and Poetry are one and the same. Weaving is something which comes after spinning. We must first learn how to spin and that is why Mahatmaji says that every member of the National Congress must spin two thousand yards a month and send it to him. Now if Politicians have tried, if graduates have tried, if lawyers have tried and failed, let us give a trial to the spinners also. For the last forty years it was only that the brain workers got into the Congress and manual and hand workers were carefully kept out. Therefore there is no injustice in Mahatmaji if he says today "let us ~~xxx~~ have the manual workers and let us keep the brain workers out for some-time. Let every one have a turn at the hand. We have tried for forty years with brain workers and let us give a chance for hand workers for two or three years and the message of the Belgaum Congress is that if the manual workers really join the Congress and direct it for a couple of years they will really bring us Swaraj. In the first place, the brain workers must convert themselves into manual workers. The manual workers are busy and if we now say that we wanted their help they will not readily respond, we must prepare the ground by ourselves changing our habits and the atmosphere. Supposing in my house, I kept the scavengers outside. If I call them one day to dinner they will not come. He would be afraid to cross the thresh-hold. But if I take the broom-stick and begin to clear the latrine then he will come and stand by me and then if I ask him to come to dinner he will do it. In the same way ~~if~~ you take a Charaka and begin to ply it, then the spinner, weaver and others will look upon you as a brother and join you. And then, the strength of the Congress will not be so many brains, but so many hands, legs and feet, and then freedom will come by itself. I do not think that many of you have read the conversation which Mahatmaji entered into at Calcutta. He there ~~xxxxx~~ refers to the joint between the rich and poor and to make this joint, we must bring the spinning wheel into existence. This is what I am trying to explain to you now. That is why Mahatmaji in order to carry out this policy, says that every Congress Member must spin two thousand yards of yarn a month. Not that Mahatmaji

thinks less of the artizans than of the spinners. Mahatmaji knows that agriculture and spinning are the two great industries for India. There are 3 hundred millions in India and almost all of them are engaged in agriculture. Happily agriculture is not yet lost either through Government or through our laziness. If agriculture had been lost as spinning has been, Mahatmaji and a thousand Mahatmajis would have been necessary to revive agriculture also. If agriculture had also been lost, and we had been buying all our food, it would have been necessary to have agriculture also for the Congress franchise. Happily agriculture has not gone out; but spinning the next great thing for all the 3 hundred millions had been taken. Supposing today, we foregot, just think for a moment, how to grow ragi or rice, and that we had to send for Tanjore rice and live upon it. Now what should Mahatmaji should do? He should require every member of the Congress to learn to grow ragi or rice. One of the great politicians of India complained that Mahatmaji is trying to make dress under compulsion, and ~~complained~~ that Mahatmaji had no business to make people wear Khaddar or any particular kind of dress under compulsion. If Mahatmaji had been the director or the sole monarch of India, he would have been justified in making this rule. Supposing your Maharaja knows that you have forgotten to grow rice of ragi and began to send for rice from Tanjore district and live upon it. Do you think it would have been unjust for the Maharaja to make a rule that you must pay Kandayam of land only as rice or ragi. Supposing you offered money to your Maharaja, if he were a wise monarch, he would refuse it and ask you to grow ragi in your fields and bring it to him and if you had offered Tanjore rice he would be justified in refusing to take it and to ask you to grow rice or ragi in your own fields. He would be a wise monarch if he did so and in two years' time, you will be a producing nation. In the same manner Mahatmaji now says 'Spin your yarn and make your clothing. You will be free and able to carry on the administration of your country'. This is the franchise he has newly introduced. Last year we were paying four annas to Mahatmaji. This year he says 'Coins are of no use to me, pay me yarn' or he says 'we want yarn, and I do not get it even if I pay money. Therefore

Therefore you make yarn and give it to me. Yarn is therefore more valuable than money, and Mahatmaji's franchise makes you work from now. Some people will think that there will be a large number of members if we do not have this franchise. But a large number of members is only like so many bags of sand. There may be 10 thousand bags of sand, and what I require is one bag of ragi. In the same manner, he (Mahatmaji) wants a few honest members who can spin, and not so many members who do not know how to spin. If here in Bangalore, we have two hundred members who spin, Mahatmaji gets what all he wants, rather than twenty thousand members who do not spin but only talk. 200 spinners really do more work to the country than two thousand members of the 4 anna franchise. It would be easy to get ten thousand members than to get 200 spinners. 20 thousand members mean nothing; 200 spinners mean 200 actual charkas running. 2 hundred charkas will produce a great effect as every charka produced 2 thousand yards of yarn every month. Formerly the four anna member was alive only for one day and for 364 days dead i.e., he would be alive very much for himself. The new member will have to be alive all the twelve months. He has to fight with his charka every day. If the spindle wears of, he must find another spindle. If the carpenter's joints are gone you will have to send for the carpenter to repair the spinning wheel. If the cotton is finished, you will have to go to the place where it is available, and get it. Then you will have to go the Corderm, or do it yourself. There are other difficulties than these. They can all be overcome by a diligent man. Only you cannot be lazy hereafter. It is not enough if you simply lie in your arm chair. You will have to be busy if you have to keep the charka in workable condition. Go and see how your mother keeps the fireplace. Even as the fireplace has to be kept workable, you will have to keep the charaka workable everyday. It has to be cowdunged every morning, so you will have to oil the spindle every morning. You have to make the yarn fine. Mahatmaji has a keen eye because he is a spinner himself. Now you may think that all this is very difficult, and you had better not go for it. India has not lost her freedom because Britain took it away. The reason for it is not with England. It is because that we have lost our habits of industry that we are not free. It is only when we become industrious that we can be free. If we become industrious, next morning we will rise free. Take the whole world into consideration. It is only the industrious that are free, and others

others are subject to foreign domination. From America in the Pacific Ocean go to the Atlantic Ocean, go around the world, the lazy people are going down, and the industrious rising. If India is not free to-day, it is because her people are not industrious, and if we regain truth and industry, I tell you we will get our freedom again. I tell you that the spinning franchise introduced in the last Congress will make you industrious. I tell you that it is not a heavy tax on your hands. It does not want more than half an hour a day. At the most it may want an hour. Half an hour to oil the charka etc. to keep it going, and half an hour's spinning will quite do. If you are really a capable person, you can keep the charka in good order and save half an hour, and you may even have a holiday once a week. All the two thousand yards of yarn can be spun in these hours. At the most even a man like myself may learn to do it in 10 hours. You have only to distribute these 10 hours for the 30 days in a month, and that is why I tell you that half an hour a day will be quiet enough. Some people may say that they cannot spare spare half an hour for this. If students say this, I ask them "Do you sit at you books all the 24 hours of a day, and do not waste your time? Or do you think that you have no business with this and that other people will get freedom for India? Surely, if Government wanted you to spend half an hour a day for something, you are certain to do it. Not even laws are necessary, mere fashion is enough to make you do what the Government wants you to do. It is as necessary to keep your country free as it is to keep your body clean. You must seriously give your half an hour and set a good example. If you stop wearing foreign cloth you will be saving this half an hour. You need not tie any neck-tie for instance. You can really save much time if you give up foreign cloth and this will be quiet enough for you. Surely you give half an hour for your physical exercises, which I want you to give for the spinning wheel. The first thing that you must do in the morning is to give this half an hour. I am now particularly saying this to the students as most of them that are present here are "they." When you took up English Education did you think that you had to give up your religion or did your teachers in schools or colleges, ask you to do so? Certainly not But let us examine the facts. Are you performing your morning and evening prayers in the orthodox manner? I am sure that it would take more than half an hour every day. How many of you really perform the morning and evening Sandhya? It is because our God is very kind and merciful that he has left you unpunished for this. Otherwise we would not have been living this

moment.

moment. Because the College Curriculum wants all your time, you think you cannot spare half an hour for this. We proud Hindus must say, "No" we must have half an hour for this and you cannot interfere with this, as we want to perform our Sandhya. At twelve O' clock, you must say to your teachers, we must go to our Mid-day prayers, so you must close college work, and sever if you are wanted at college, you must say, 'How can I be there at that hour as it is my prayer-time'. Similarly I want you to tell to your teachers that you want half an hour for plying your charaka, and that you cannot attend anything but this during this half an hour. Or do you forget not only your god but also your country. God may atleast forgive you, but your country cannot get freedom unless you work for it. Our country has not the power of omnipotence to grant freedom for itself, even that you may neglect it. It wants your half an hour's work. That is why Mahatmaji says, away from your books atleast for half an hour, and give that half an hour to me. Install a charaka in your room. Don't feel shy about it. Do not think that it is wrong to go and ask where a charaka can be got. I know that most of you go about and ask where a particular kind of collar is available, or where a particular kind of shoe is available, You need not feel shy to have a charaka in your room. If you have got portraits of Mahatma Gandhi, C.R. Das and others in your room, I ask you to take them all away and install a charaka instead. It is -- hypocrisy, or at best laziness, to have all these pictures on your walls and not believe in charaka. It is much better to have your walls clean and blank than to have these portraits which mean nothing. Do not feel shy therefore to ask for cotton or for such help as you want, and ply your charaka. Mahatmaji wants the Secretary of every Congress Committee to know all about this business. You are entitled to go to the Congress Office and bombard it to get all the help you want. This applies also in the case of people who are in more independent positions than the students, but with double force. Surely, a lawyer, a teacher and a Clerk can give half an hour for this work. It will be a healthy recrea-tion to sit at the Charaka. I think you cannot have a better consola-tion from all the troubles of the office or court, or the world in general, than with this charaka. We have lost the habit of going to temples and getting consolation, and atleast if you have this charaka you will raise a temple in your own house, and you will

and you will get the same consolation. Mahatmaji was telling me the other day that he first felt annoyed if any body came to him to talk while he was at spinning. He thought when that gentleman would go away. But now he says that he is able to continue the spinning while he is talking. It does not matter how long the gentleman keeps him talking, he knows that he is adding yarn to the country. You must know that adding so much yarn to the country means removing so much foreign cloth imported. There are more advantages than this.

Most of you belong to the middle class. If you are spinning, your wife will not approach you with a sixty-rupees cloth. The beggars also will leave you easy. It will also create a good atmosphere in the house. If you have got any servants in your house, they will not idle their time when they find you busy. Your brothers and children will look upon you with a kindlier eye when you are plying the charaka. I am not telling you all this from imagination. If a lawyer loses a case he will be really sad, and what is worse than losing a case, he will lose a client. Then Charaka will give him some consolation. You can sit at it for half an hour before taking your coffee. If youx are in the habit of getting up at 6 try to get up at 5-30., and it is really healthy for you to get up at 5-30, and on getting up at 5-30 sit for half an hour at the Charaka. If your friends ask you why xyou are doing all these, say that you are doing it to please one mad man who wants you to do it. If we really want to be free, we have to follow this mad man and be mad ourselves. If you spin you will do some real service to the country. If you are teachers, you have no excuse at all, you must find half an hour for this, in the morning. If your students know this, they will have all the more respect for you, and try to ~~fxxx~~ follow you. Even in the most modern institutions like the Central College, students will pay more respect to a teacher when they learn that he sits at charaka and spins. Therefore teachers have no excuse at all. At present we want only two hundred workers in Bangalore to ~~xxx~~ start with, and some of my friends who were with me this evening told me that it is very easy thing to ~~xxxi~~ get them. Now I will tell you another thing. If you cannot spin yourself, you can get it done by some member of your family. I am giving it out in the order of preference. You can ask your brother or daughter to do it for you. It is very hard.

It is very hard for an old man to sit at the Charaka. For instance Mr. Setlur may find it hard for him, and there is some excuse for him. Mahatmaji is more than 50 years old and he spins. But all are not like him. Old men may get the yarn spun by their sons or daughters and send it to Mahatma Gandhi. Young men have no excuse. If you have a servant in your house, make him spin for you. Supposing His Highness the Maharaja asked you to do this, certainly you would engage a servant to do this. Even as you engage a servant to grow a thousand measures of ragi to satisfy the Maharaja, you can engage a servant to spin xx the yarn for you." Hear, Hear." If you cannot do this even, you can buy the yarn and send it to him, But do not send mill yarn to Mahatma saying that it is handspun. If you do this you will commit a sin as it will be like presenting a counterfeit coin to your Highness. It is much better not to have anything to do with this than to send mill yarn. If you do, it will be like giving a counterfeit coin to your wife or to your mother. The congress wants you to do this and to wear Khadi. If you wear Khadi you support one spinning wheel somewhere, if not in your house. What you pay for the Khadi goes to some spinner somewhere. But if you pay one ruppe for a foreign cloth, the whole of it goes abroad in a ship. Do not tell me that Khadi is costly and that foreign cloth is cheap. You can pay a small amount more when the money you pay goes to a poor labourer of your country, than when it goes to a rich mill-owner. This is the message of the Belgaum Congress "You must wear Khadi and you must spin". The message of this Congress is manual work. We do not want brain-work people at present. They must convert themselves into manual workers. Hereafter the congress will consist of only manual workers. We do not want books, we want cloth. That is why, we want the spinning wheel, we want the cotton, we want the spinners and weavers and nothing else. Our friend here will go over to you to enlist members. I shall be glad to learn if atleast 10 sincere men join the Congress. Do not bother your head as to who is the President or the Secretary of the next Congress, or which party is in power in the Congress. Mind your work." Hear, Hear." You had better continue spinning, and try to make the threads finer and finer. You had better try to make threads more twisted and more even. You can do this, all this if you are only patient and diligent.

diligent. You learn to spin better and better every day. Do not read newspapers for they contain nothing of spinning and weaving. The Editors and Stenographers etc., know nothing of spinning and certainly they will not write anything about it. Hereafter they must write about murders, deceities etc., and we do not need to know about them now. I again ask you to spin and wear Khadder, and with this, I take leave of you.

Then Mr. Setlur thanked the lecturer on behalf of the audience, and the assembly dispersed.

" C o p y "

District Magistrate,

Bangalore District.